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OBEDIENCE THE TEST OF BELIEF.

Belief in Jesus Christ is not an easy method of gaining happiness and life eternal. Salvation is not a crown, a robe, a harp and a palace. Character is salvation, and there is no short and easy way to it. The heresy of heresies—worst of all heresies, labelled or unlabelled, that have ever corrupted mankind—is the notion that there is some way by which a man may get admission into heaven without purity, truth, love. Heaven is purity, truth, love. No man can get into heaven unless heaven gets into him. The blessedness of heaven is to be poor in spirit, meek, merciful, pure in heart. The kingdom of God is not meat and drink, nor songs and golden streets, but righteousness and peace and joy in the Holy Ghost—that is, in the fellowship of Him who is himself Righteousness and Peace and Joy. Believing in the Lord Jesus Christ is not a substitute for obedience, but a method and a standard of obedience. We believe in Him when we obey Him.

Why do not large numbers of persons avail themselves of His offer? For the simple reason that it has no attractions to them. They do not believe that to be poor in spirit, to be meek, to be merciful, to be pure in heart, is to be blessed. Their beatitudes—the beatitudes they really believe in—are of a different order; they read as follows:

Blessed are the high-spirited—for theirs is the kingdom of earth.

Blessed are the grasping—for they shall get possession of the earth.

Blessed are they which do hunger and thirst after riches—for they shall be filled.

Blessed are the proud—for they shall have their own way.

Blessed are the pleasure-seekers—for they shall have a good time.

To believe in Jesus Christ is to revolutionize these ideals.—*Christian Union*.

CHURCH AND STATE.

Let the Church think well of her instrumentalities, her wealth, her power, her influence. Let her quit complaining and go to work. Let her not seek to force the State to do for her that which lies in her own special province. The more the Church relies on the arm of secular power for the promotion of her interests, the more she confesses her weakness. It is a sign of degeneracy and not of strength. When the arm of temporal power becomes in any sense or in any degree a substitute for the spirit of the truth, the blight of death is upon the Church.—*American Sentinel*.

A DUEL AVERTED.

At a *café* in Paris two men were seated near each other, and one of them requested the other to move further away. "Why should I move?" "Because there is an offensive odor comes from your body." "Sir, you insult me. We shall fight." "Oh, but fighting will not prove a remedy—it will only aggravate the nuisance; because if you kill me there will be an offensive odor from my body also, and if I kill you, the offensive odor from your body will be worse than it is now!" Offensive things are increased by the wars waged to abolish them.

SETTLING DISPUTES BETWEEN ENGLAND AND AMERICA.

Questions of international law should be for jurists and courts, and selfish interests should not enter into their decision. The failure to appreciate this distinction is one of the causes of these dangerous contentions growing out of the conflicting views of fishery rights. If the questions of law were once solved, negotiations could proceed with some prospect of a reasonably satisfactory issue. But so long as the negotiators start with directly contrary views of the law of the case there is no chance of an issue which one party will not consider an absolute surrender. It would be an easy matter for the United States and Great Britain to agree upon a case in which the issues of law involved in the northeastern and northwestern fishery disputes could be stated. It is reasonable to suppose that the nations which could submit to Arbitration such burning questions as the Alabama claims and the fishery trouble in 1871 could agree to submit these purely legal questions to an international tribunal, composed of three or five of the great judges of the world; for instance, the Chief Justice of the United States, the Lord Chief Justice of England, and a third, equally eminent and learned. The decision of such a tribunal, pronounced after a full hearing, would be received with respect and acquiescence. With these questions settled, there would be something tangible, some point of departure for negotiation. It is not to the credit of the two great English-speaking nations of the world that these irritating disputes have extended over almost the entire history of the United States. Many questions of greater and less importance have been disposed of, but these fishery disputes still remain as fruitful sources of irritation and bitterness.—*Charles B. Elliott, in Atlantic Monthly*.

WHAT INTERVENTION WOULD HAVE SAVED.

After the Franco-German war was over, when Lord Ampthill was ambassador at Berlin, the German authorities, consisting of Bismarck, the Crown Prince (afterwards Frederick III.) and Blumenthal, told him that they expected England would have offered mediation, and that they would have accepted it. Had she intervened, therefore, the siege of Paris would have been raised, parts of the French territory would have been saved, thousands of lives would have been spared, the terrible international hatred between Germany and France, which now constitutes the greatest peril of Europe, would have been to a great extent averted, and we ourselves should have secured the grateful affection both of France and of Germany, in place of the not unnatural suspicion and irritation with which both countries regard us now. Would it be possible to give a more terrible illustration of the way in which we have sacrificed the greatest opportunities of rendering high service to mankind by the militarism which has dominated our foreign policy? We have filled the world with blood. Let us try to make some reparation for our enormous crimes. Let us repudiate the ferocious and sanguinary foreign policy of the past. Let us adopt a new foreign policy. We can find it where the wise men of the far East and the simple shepherds of Judæa found it. We can find it in the manger-cradle of Bethlehem. It is this—a foreign policy of peace and goodwill.—*Rev. H. Price Hughes of London*.